

# The Athenian Mercury:

Saturday, April 21. 1694.

*Quest. 1. from Ex-* **A**N Aged Gentleman of this place not many months since was tamper'd with by the Quakers, being in a great measure possess'd with their Opinions, and often-times a hearer of them, which they by all means possible encourag'd, and advis'd him to keep a Coach, ( which 'tis reported he would have done had he liv'd ) not long since he fell sick, and was often visited by the heads of their Tribe, and by them solicited to give a good part of his estate to their Fraternity, and ( when dead ) to be buried in their Ground, notwithstanding the Reluctancy of his wife, who endeavour'd what she might to alter his Resolution, but just before his Death he told her, that she should not open his Will till 6 days after his death. In short: He dy'd, the Quakers again came and demanded his body; and as to the Will, told his wife they knew what it contain'd as well as she, but however his wife caus'd him to be interr'd very decently in a Church of this City, according to the form of the Chuch of England, and a few days after, his will was open'd, wherein it was his desire to be buried by the Quakers in their Ground, and had given them, after the Deceale of his wife, 40 l. per Annum, having Children besides. This is a plain Relation of a real matter of Fact, on which your Sentiments are desir'd, and whether this proceeding of theirs does not smell rank of the Jesuit, not only to gain Proselytes, but Estates too, and whether it be not an antichristian Injustice to endeavour to deprive the Wife and Children, of what was justly their due, and whether Chancery may not relieve them?

*Answ.* This Instance is no News to us, we having known several such our selves, and having reason to believe that it's an usual thing among those People, who are certainly wise in their Generation, whatever they may be for Children of Light, and whom we look upon as the firmest and most politick Body of men that Dissent from our Communioon; we know not whether we are to except the Jesuits themselves. However the Question cannot as we conceive, be well taken, otherwise than inclusively, as of their Doctrines and them together; concerning which we have bin so long indebted to 'em, that it's almost a shame to mention it, tho' shou'd we quite forget it, which we hardly shall, they wou'd, we believe, forgive us — tho' in the mean time we must own, that one or two of their Papers on that Subject, were the civilest, and seem'd to argue the fairest of any we have ever seen from their Party, and we shall endeavour to imitate them in our Answers, without any great Inclination to turn Proselytes neither: But for the present Question, to have a fair decision, let's at first consider it abstractedly — whether 'tis a just and righteous Practice for any party of Men, not considering 'em now as either right or wrong, to perswade a dying Person to give away a considerable part of their Estate from their lawful Heirs? And here, first of all, it must be confess'd, this looks like Popery, for which 'tis never the better, that being the way by which they have gotten most of their Monasteries, and had once so great a part of England, that the Statute of Mortmain was made to restrain 'em. Nor can we omit a pleasant Story which happen'd here in England on that Occasion — A very lewd, very rich old Fellow, when he found he was going to die in earnest, had a great mind to make all sure in to'ther Would, and go the nearest cut to Paradise, without calling in at the Half-way House — For this reason he sent for some Monks, that liv'd near him, and like a fair Chapman, askt 'em what they'd take to ensure his Soul in to'ther World, and ( that he might not be chous'd, ) give it under their Hands, that they'd

take all his sins upon their own heads. But whether or no he wou'd not come up to their Price, or they were *quæsy conscienc'd*, bargain they cou'd not, and so they parted: Soon after which, it happen'd that some Monks of another Order heard of this rare Opportunity, which they resolv'd not to let slip till the turn'd her *bald side* upon 'em; away they went then to the sick man, and to make short of the Story, soon agreed the matter between 'em; this Expedient being found out, to make a fair and legal Conveyance of the sick mans Sins to the Ghosly Father — A small Cane, Quill, or some such hollow Substance, was provided, thro' which the sick-man confessed all his Sins into the mouth of the Monk, who was to take 'em upon himself, and his Fraternity, giving a General Release in a formal Instrument under the Seal of the Monastery, that he shou'd never be troubled with 'em more, but they wou'd answer for 'em, and take 'em as their own, for which they had the valuable Consideration of a fat Mannour or two more added to their Estate. The Moral is easie, ( for such there may be to a true Story ) and needs no further insisting on. Now as for the Question it self, First, this is certain, that if the Sum, or Estate given, were so much as wou'd any way considerably damage the Children, or near Relations, he wou'd be worle than an Infidel who shou'd give it, and what wou'd those be that shou'd take it, nay perswade him to such a Gift? Unles with St. Hierom, persons are monkish enough to believe that even Wife and Children, as well as Lands, are to be, in that Sense forsaken, and all given to the Poor, in ordet to have Treasure in Heaven, tho' we thereby leave our own Relations fit objects for the next charitable Penitent. After all, supposing there were a sufficient Estate left for Children and Relations, and the rest for Charitable uses, yet we can never abstract so far from the Merits of the party left Trustees to dispose of this, but that it shall still make a great difference in the Resolution of the case. For must not all Protestants own, there's a fair difference, for Example, in leaving a Charity to be dispos'd of by the Jesuits, who we know do make use of it to carry on ill designs, and a false Religion, and leaving it in the hands of honest Men, who wou'd do good and not mischief with it? For indeed every prudent Man wou'd take care to leave such Trustees to his Charity, as shou'd neither employ it to dangerous Usies, nor onely to enrich themselves, and live great, as Heads of a Party, which is not at all fair, whoever they be that practise it — and yet more, every wise and honest Person wou'd endeavour all he cou'd to hinder any Relation from warping to any Faction of Men, whose usual practice he finds it is, to wire-draw Estates out of their Proselytes, for the use of Poor Friends, when ten to one but their rich selves shall share it amongst 'em; or however, the Faction is unavoidably strengthned by it. This is all we can say as to the Reason of the thing, for the Law, we must take more time to answer it.

*Quest. 2. Whether the Souls of those departed, remember they once liv'd upon Earth, and all their actions and passages in this Life?*

*Answ.* If they remember any thing at all it must be what pass'd while they were on Earth. The Christian Hades has no Lethe in't, tho' there is in the Hebrew, and Poetical. The Soul will have all it's Faculties and must use 'em; unles it sleeps, as some dream, and therefore the Memory as well as Will, Affections, &c. And this it's very probable, in much greater perfection than now 'tis clogg'd and diverted. But all this includes no news. The Wicked shall have a tormenting,

the pious a delightful remembrance of the principal passages of their Lives, their works will follow 'em, whether Good or Evil, and if the Rich Man wou'd forget, he can't, since part of his Punishment will be inflicted by the — Son Remember! But this reaches not, we think, all the passages of Life, many which are in their own nature indifferent, and neither Good nor Evil.

Quest. 3. Whether they see us upon Earth, and know what we do?

Answ. We are inclin'd to think they do not, unless in extraordinary Cases, when it's probable their Souls departed from life are yet oblig'd to tarry about our World till they have done their Errands.

Quest. 4. A Tradesman of London buying a Parcel of Foreign Goods (of Value) of a Merchant, to deduct for the Tares of the Casks according to the Invoice; that is to say what the Casks weighed beyond Sea before the Goods was put into them; the Buyer receiving the Goods and tareing the Casks, finds one Cask to tare about a third part less than the said Invoice Tare, which must be a Mistake. Query, Whether the Buyer in Conscience ought to make Restitution, it being the Custome to have the said Invoice Tare, if so, to whom? Whether to the Merchant here who sells them by Commission, or to the Principal beyond Sea?

Answ. A Mistake between just Men is always repair'd as soon as known; and in this case without doubt there was some loss to the Principal, since the Merchant in Commission answers for no more then what he receives the Goods at; and therefore 'tis to the Owner that the Justice is due; and if he receives it, no matter by what means, whether by the person in Commission or otherwise.

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**C**uriosis tantum Cordatisque nostrum sit, hac in urbe commorari Medicum quendam extraneum, qui collet (quod tanti jactant per pauci praestant) novam certamque Luen Venereum sive Morbum Gallicum Curandi inventionem & methodum omissa Salivatione, tædiosa Sudatione, &c. Modo quam haec tenus à Medicinæ peritis fieri solebat longè præstantiori atque commodiore. Gonorrhœam, Bubones, cæteraque accidentia Venerea externa sanat ipse successu tantò feliciori, quanto ejus agendi ratio differt ab omnibus aliis cum in finem passim inititutis. Si quis Colloquium cum eo desideret, haberi potest vel Latinè, vel Germanicè, vel Italicè, vel Gallicè, vel Suecicè, &c. In Pale-Male in S. de la Fais's Chocolate-House in the Sign of the Coco-Tree, ubi ex ipso hospite inquiratur Medicino extraneus consilii delitescens.

**B**ank Warrants for the Assessors and Collectors of the Quarterly Poll now granted to their Majesties, Licensed by the Right Honourable Sir Robert Atkins Kt. of the Bath, and Lord Chief Baron of their Majesties Court of Exchequer, are Printed for and Sold by Robert Vincent and Charles Coningsby, in Cliffords-Inn-Lane, and at the Golden Turks-head in Fleet-street, Stationers.

**T**he Sale of Indian Goods by Joseph Rose and Elizabeth Madox, at the Indian Ware house at the Sign of the Black Bell in Bedford-street, Covent-Garden, which was to be performed on the 23d. of April, will further be continued to the 21st. of May next, till which time Tickets will still be delivered out at the Place of Sale, as also at Mr. Halloways at the Golden Cup in Leaden-Hall street near Creed-Church; Mr. Sheens in Ball-Alley, Lombard street, Goldsmiths; Mr. Hasels at the Cross Keys in Ludgate-street, Læceman; Mr. Mathers next the Rainbow-Coffee-House near the Temple, and at Mr. Bleaks at the Kings-Arms near Northumberland-house in the Strand, Cane-men; at all which places Proposals may be had at large.

**W**hereas the Principal Sales now on foot will be drawn, at the House next Bedford-gate in Charles-street, Covent-Garden, viz. The Collection of Original Paintings and Japan valued 5250. l. Mr. Dixons Linnings valued at 4000. l. Sterling Plate valued at 5000. l. and others, Proposals and Tickets may be had there. And they who have Occasion for the Room, or would be inform'd in the speediest way for filling, may apply themselves thereto.

**I**n Hatton-Garden in Holbourn, over against the Writing School, where Thomas Blackal Esq; (deceased) lately lived, will be put to sale on Tuesday, Several Household Goods, fine Tapestry, good Furniture for Beds and Bedding, Kitchen-Ware, Brewing-Vessels, and other things, and the House containing three Rooms on a Floor with a large Closet, Garden-Spot, Stable, Coach-house, is to be let at a reasonable rate.

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